

Letter to the Denazification Court in Munich¹

To the Court of Cassation
in the State Ministry for Special Tasks
Munich

The General Prosecutor at the Court of Cassation in the State Ministry for Special Tasks has submitted to the main chamber a statement of claim against Dr. Mathilde Friederike Karoline Ludendorff. Based on the Law for liberation from National Socialism and Militarism of March 5, 1946, he requests that the creator of, and fighter for, God-cognition be classified as a Major Offender.

As the charges (on the basis of the Law for liberation from National Socialism and Militarism of March 5, 1946) against Ms. Dr. Ludendorff were already incomprehensible to all followers of God-cognition, the sentence must be observed as an even greater error, for any follower who has ever been or remains close to the House of Ludendorff would not just be willing, but feel obliged to testify under oath, that the House of Ludendorff had to be opponents of National Socialism, just as all true believers in God-cognition.

Hoping for and expecting thousands and thousands of followers of God-cognition to join me, the undersigned, as witnesses for Ms. Ludendorff in the trial against the accused, I hereby make the following statement under oath, regarding these criminal proceedings:

I have been part of the Ludendorff-movement since 1929 and have not only been in a personal relationship with Ms. Mathilde Ludendorff since 1935, but also knew the deceased commander General Erich Ludendorff personally.

I have not met a German, who fought against National Socialism with greater passion and fanaticism, than General Ludendorff and his wife Dr. Mathilde Ludendorff. Our movement was widely known as anti-National Socialist, and many of us fell into the hands of the Gestapo, the acquaintance of whom I also had to make because of my booklet released by the Ludendorff Publishing House: *Ein seltsamer Staat - Der platonische Staat in völkischer Betrachtung*.

The booklet in question was released in the year 1940 and was immediately confiscated by the police. That I subjected National Socialism to a harsh, though indirect critique in my work is clearly recognizable. I wrote it with the approval, one might even say at the request, of Ms. Ludendorff in the autumn of 1939, and it earned me the lasting persecution of the NSDAP.

My booklet *Ein seltsamer Staat*, which was released in the publication series of the Ludendorff Publishing House, and the comparisons with God-cognition within, should serve as proof to the Court of Munich, that the Ludendorff-movement never worked with National Socialism or paved the way for it with its ideology.

Crucially, both the commander and his wife Mathilde Ludendorff always rejected violence and wrongdoing as the means to justify the end.

¹ Source: Josch, W., 1950. Brief an die Münchner Spruchkammer ,Wien; <http://data.onb.ac.at/rec/AC11565855>.

Like myself, all other followers of the God-cognition refused to join the NSDAP. That Ludendorff's Volkswarte was banned in 1933 shortly after Hitler's seizure of power, and our journal Am heiligen Quell was also discontinued through official action, and that these orders of the NSDAP were only one part of the persecution to which we were ceaselessly subjected, are clear evidence of just how opposed the Ludendorff-movement was to the NSDAP.

Thus, I can also swear under oath, that on the anniversary of the Röhm Massacre of June 30, 1934, June 30, 1939, those same forces planned a "Night of the Long Knives" against Mrs. Dr. Ludendorff and her close staff. This plan, of which we had previously learned, forced us to hide in the Bavarian Mountains for an extended period. Mrs. Ludendorff wrote about this criminal assault in the Quell, and the public knowledge prevented its desired success.

The philosopher published the article: Pest Among the Peoples (issue 8/10th year Am heiligen Quell of the 14th of July 1939) in immediate relation to these events, in which she publicly condemned the arrogated secret right-to-murder of the Order of the Order.²

To sentence Mrs. Dr. Ludendorff means to invalidate the Patent of Toleration, and once again strip the Germans living in West Germany of their regained religious freedom.

Since some of Mrs. Dr. Ludendorff's works were restricted at the Austrian National Library in Vienna, I have taken a stand against this with the attached writing, and promptly achieved the release of those works. The fight against Judaism and Christianity is as old as these religions themselves: I need only to reference the lecture Religion and Science, held by Professor Gerhard von Frankenberg in the Freethinker's Union on the 28th of August 1949.³

If there is one religious ideology attempting to end the perpetual battle of man against himself, it is Ludendorff's God-cognition, which might also prevent the specific battle of our time, which threatens to result from the current geography.

Those followers of God-cognition, who had the privilege of knowing, at least to some extent, General Ludendorff, know the great internal battle, which this already historical personality waged against himself, before he became an opponent of war for the sake of all humanity. But he only became an opponent of war through the works of Mrs. Dr. Mathilde Ludendorff, and out of concern for the German people, who he wanted to protect not only from its final tragedy in 1945, but also from the year 1933.

I refer also to my article Mrs. Dr. Ludendorff Sentenced, published in the Austrian Periodical for Religion, Culture, and Science ("Das Kulturwort", 2nd year, issue 1/1950) and view it as my special duty to call as a witness against the prosecution of the Nuremberg tribunal, to whom nobody less than the primary defendant Dr. Hans Frank made the following statement about General Ludendorff:

"But since 1925, Ludendorff's fight against Hitler and his politics, which escalated to dramatic climaxes, had broken out in full, and was led by Ludendorff in tough perseverance until his death in the year 1937. When Hitler became Chancellor of the Reich in the year 1933, Ludendorff wrote grave letters to Hindenburg. In them, Ludendorff stated the following on the 1st of February 1933:

² See: Paul Rößner (1870-1932), noted bridge builder between Freemasonry and the Jesuit Order as well as a seasoned occultist who once belonged to the Grand Lodge of the Freemasons of Germany. And: Ludendorff. Der "Orden" und der Satanismus.

³ From an important Silesian noble family, Frankenberg was an SPD politician who was persecuted by the NatSoc regime. He was also an honorary president of the German Monist League, founded by E. Haefel (1834-1919), which was based on Haefel's intellectual-philosophical work.

*'By appointing Hitler as Chancellor of the Reich, you have surrendered our holy German Fatherland to one of the greatest demagogues of all time. I solemnly prophecy that this horrible man will throw our Reich into the abyss and bring incomprehensible misery to our nation. Future generations will curse you in your grave for this act.'*⁴

A second letter of similar content arrived a few days later. Hindenburg presented these letters to Hitler but was ordered to verify his appointment. Hindenburg left it at that. What else could he have done? Who could have advised and helped him then? ... "

I ask in the interest of justice, in which the German people would once again like to believe, to confirm this statement of Dr. Frank in the Nuremberg records, and to also order for the 1933 letters from General Ludendorff to Field Marshal von Hindenburg to be brought. These letters, which belong to the history of the Second World War, must under no circumstances be left out of consideration in the court proceedings against Mrs. Dr. Mathilde Ludendorff.

Wilfried Josch
Vienna, 15th March 1950

Das Kulturwort

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⁴ Whether the letter actually existed has been debated by historians. The "letter is nowhere verifiable as a document and therefore cannot be recognised as a source by scholars."

(Gruchmann, Lothar (1999). *Ludendorffs 'prophetischer' Brief an Hindenburg vom Januar/Februar 1933. Eine Legende*, Vierteljahrshefte für Zeitgeschichte 47: 559-562). Josch may very well have been aware of this as he was acquainted with Franz Freiherr Rarg von Bebenburg, the German publisher, who acknowledged its spurious origins (ibid).